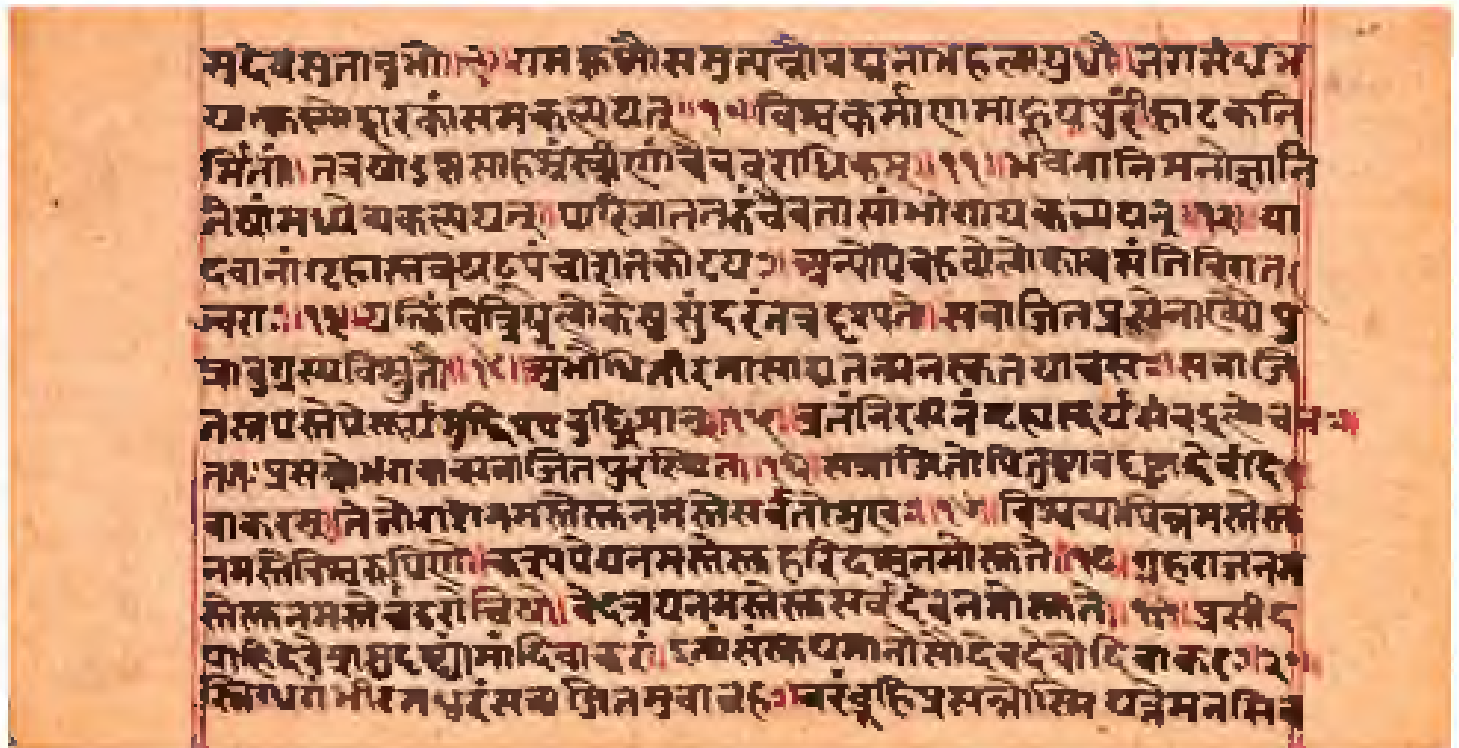


ANSWERING ISKCON

≡ MENU



Clarification on the Skanda Purana verses and further insights

december 25, 2021 by publisher, posted in arguments against Iskcon, purana categorisation related arguments

I had noticed that an Iskconite stated that the verse mentioned by me is not present in the Skanda Purana to begin with. I find that strange, since in my post the falsity in the categorisation of Puranas if one checks the comments section, even the link is given to the particular Samhita in the Skanda Purana. In either case, the Iskconite has done me a favour, since post exploring the Shankara Samhita of the Skanda Purana, certain interesting things came out and I would like to share that. Another point to be noted here is that, many of our Hindu texts are not available in the online format, so just

because the verse mentioned by me is not available in the Skanda Purana version available today, it does not mean it is not available in another version. In either case the onus of proof is on me, hence I will be showing the verses from the Skanda Puranam here on this post with screenshots. Before going ahead I would like to add one more thing, the Skanda Purana has 2 versions, one version is divided into Khandas and another version is divided into Samhitas. The version divided into Khandas is what you find in the link below

<https://www.wisdomlib.org/hinduism/book/the-skanda-purana>

Since this version is divided into Khandas it is obvious that the verses quoted by me will not be found in this version.

Now when we come into the Skanda Purana version divided into Samhitas, the division of the Skanda Puranam based on Samhitas is as follows

- 1.Sanatkumara Samhita
- 2.Suta Samhita
- 3.Brahmi Samhita
- 4.Vaishnavi Samhita
5. Shankara Samhita
6. Saura Samhita

It appears that no publisher has published the Samhita version of the Skanda Purana as a whole, we seem to find individual Samhitas, hence we can only check the individual Samhitas. The verse taken by me is from the Shankara Samhita of the Skanda Puranam. Unfortunately there is no English or Hindi translation available for this book online. I am unaware of any publisher who has published this in Hindi or English, what I completely rely on is the Tamil transliteration of this individual Samhita. In the sense, there are Samskrutam verses in Devanagari but transliteration is in the Tamil language unknown to me. Hence I rely completely on the Samskrutam verses .

The Shankara Samhita of the Skanda Purana can be found in the links below

Part 1

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart1>

Part 2

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart2>

Now the verses quoted by me, are from the Skanda Puranam Sankara Samhita, one just has to download the part 2 of this Samhita and go to the 10th or 11th page, there they should find the verses quoted by me.

Now I have given sufficient clarification on the verses quoted by me now I need to give certain insights, 1st of all you must remember that at any point you try to find the classification of Puranas into Satwa, Rajas and Tamas, even the academic sites seem to quote the Padma Purana verses. It is quite possible that they do not have access to this particular classification of the Skanda Purana. I have myself tried to search for any alternative classification, but none of them give this classification. Even if you go to the Hinduism stack exchange website, you will not get this information. Hence the information I will be giving here will not be found anywhere else online. You may probably require someone to translate the Samhita and tell you, since as stated before there is no English or Hindi translation of this Samhita available. This post would be a little bit long, so I think only people who are really interested would be able to go through this post.

Now let us come to the naming of the 18 Puranas as per the Shankara Samhita of the Skanda Purana

मह्यं करुणया प्रादात् गुरुस्सत्यवती सुतः ।
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा ॥

भविष्यत्रारदीयं च मार्कण्डेयमतः परम् ।
आग्नेयं ब्रह्मकैवर्तं तैङ्गं वराहमेव च ॥

स्कान्दं च वामानं चैव मातस्यं कौर्मम च गारुडम् ।
ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥

Translation: The son of Satyavati out of compassion has given me these Puranas, Brahma, Padma, Vishnu, Shiva, Bhagavata, Bhavishya, Narada, Markandeya, Agni, Brahma Kaivarta, Linga, Varaha, Skanda, Vamana, Matysa, Kurma, Garuda and Brahmanda, these are the enumeration of the auspicious Puranas

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 27 to 29

Now you can find 2 screen shots below, one with the page number and one without it. This is simply to show that I am not manufacturing any verses from my end

6

शुद्ध शैवमतं प्रोक्तं यत्तु शैवपुराणेषु ॥

प्रास्तामि च पुराणानि संक्षिप्तानि भवाकथा । इति वेदाङ्गा देवाः विष्णुनामा आङ्गनास्त्रिधाः ॥	३३
आत्मदि संक्षेपः । अन्यं संक्षेपं दृष्टिर्वा लभे । वेदाङ्गानि पुराणानि त्रयोदाकाणि कुर्यात् ॥	३४
विष्णुस्त्वहीह संक्षेपात् देवाङ्गादि भवीयते । सुमहोक्तिमुपायते कर्मादौपायने मुनिः ॥	३५
भूयाः वाराहलो व्यासः मत्स्यमन्त्रसूतो महाद् । संक्षिप्तं चतुर्दे वेदाङ्गं सप्तविंशतिपञ्चकम् ॥	३६
ऐन्द्रादिभ्यो विष्णवेत्याह पृथक् पृथगसंक्षेपम् । इन्द्राः वाराहा कथा पुराणानि मुनीश्वराः ॥	३७
अथं वरुणा काशद् सुमन्मन्त्रवती सुतः । आद्ये पाथे वेदाङ्गे च शैवे भावयते तथा ॥	३८
भविष्यद्वाङ्गीर्यं च मार्कण्डेयकथः पथः । वामनैर्यं स्कान्देर्यं लैङ्गे वाराहमेव च ।	३९
वक्रान् च वामने चैव मात्स्यं कौर्मं च मातङ्गम् । ब्रह्माण्डे चेति पुण्योयं पुराणमाप्तनुजयः ॥	४०
तत्र शैवानि शैवं च भविष्यं द्विजोक्तमा । मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥	४१
मात्स्यमम्यतथा कौर्मं वामनं च मुनीश्वराः । ब्रह्माण्डं च दशमेतानि त्रीणि लक्षणानि संख्यया ॥	४२
संख्यायां पञ्चिवाचनैः शिवस्यैव वकाशयो । अष्टाधारक्यमात्म्यां वाक्सां साधारण्येन च ।	४३

अथं वरुणा काशद् सुमन्मन्त्रवती सुतः । आद्ये पाथे वेदाङ्गे च शैवे भावयते तथा ॥

Skanda Purana verses describing the various Puranas

अथं वरुणा काशद् सुमन्मन्त्रवती सुतः । आद्ये पाथे वेदाङ्गे च शैवे भावयते तथा ॥	३८
भविष्यद्वाङ्गीर्यं च मार्कण्डेयकथः पथः । वामनैर्यं स्कान्देर्यं लैङ्गे वाराहमेव च ।	३९
वक्रान् च वामने चैव मात्स्यं कौर्मं च मातङ्गम् । ब्रह्माण्डे चेति पुण्योयं पुराणमाप्तनुजयः ॥	४०

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses

27 to 29

Now the Ten Shaiva Puranas are told over here,

तत्र शैवानि शैवं च भविष्यं च द्विजोक्तमा ।
मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥

मात्स्यमम्यतथा कौर्मं वामनं च मुनीश्वराः ।
ब्रह्माण्डं च दशमेतानि त्रीणि लक्षणानि संख्यया ॥

Translation: The Ten Shaiva Puranas consists of Shiva Purana, Bhavishhya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matysa Purana, Kurma Purana, Vamana Purana and Brahmanda Purana. These 10 Puranas are 3 lakhs in terms of numbers.

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 30 , 31

Please find the screen shot below

तत्र श्रीवशिष्ठे शैवे च सर्विष्यन् विओक्तवान् । सर्वविषये भगवः शैले वारुणं स्वाध्यासेन च ॥	30
मातृसप्तमवतारं कौमेयामनेन तु मुनीश्वरः । अष्टाशतं च वदन्मणिं श्रीमि ज्ञेयानि संश्रया ॥	31

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 Verses 30 and 31

It is however unclear if the 3 lakhs means all 10 Puranas have 3 lakh verses or all Ten Puranas put together consists of 3 lakh verses.

Now the rest of the Puranas are told , again please find the screen shot below with the page number

<p>ॐ सर्वभूतानां भगवते नमः - अष्टाश्विनोत्तराश्विनौ-३</p>	३
<p>वदन्ति शिवदेवाति शिवस्तेषु प्रकथयते । विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥</p>	१३
<p>नारदीयं पुराणं च गारुडं वैष्णवं विदुः । गरुडं भागं सङ्गृहीते षड्विंशत्येव विदुः ॥</p>	१४
<p>वशिष्ठोक्तं शैवेन प्रकथयतामस्तदा । अत्रापि वैष्णवादीनां विष्णोर्हमस्य वराणि वै ॥</p>	१५
<p>अष्टादिमोऽपि च विष्णुं तद्वन्ति ज्ञापयन्ति । अत्र विष्णुं सङ्गृह्यतां नाम्नं शङ्के पुराणिके ॥</p>	१६
<p>सर्वेवावधिकं देवं सङ्गृह्य ज्ञेयतां पतिम् । अत्रानि विष्णुमीदं सङ्गृह्यन्ति शिवात्मकम् ॥</p>	१७
<p>मातृसप्तमं मातृमातृ सम्यगेव अवीतिवि । अत्र वैष्णवः सङ्गृह्यतां मातृमातृं विदुः प्रकथयन् ॥</p>	१८
<p>मातृसप्तमं सङ्गृह्यते अत्रिं ही अगदीश्वरी । शिवात्मानीं विदुः वैष्णवं वदन्तीत्यत्र तन्म त्रये ॥</p>	१९
<p>अन्यं क्षेत्रं वा पुराणाणां चतुर्लोकं प्रमाणात् । यथा शास्त्रेषु देवेषु विष्णुर्वाधिकं ज्ञापयति ॥</p>	२०
<p>दुःखः परमाः साक्षात् पतिः पादा विमोचकः । कर्तुं अत्र परं कामं कर्तुं उपैतिरमाकुलम् ॥</p>	२१
<p>मङ्गलं मङ्गलाणां च शायनाती च पादवत् । सर्वमङ्गलप्रदं तत्रात्रः सुमङ्गलः ॥</p>	२२

Further description of the Puranes in the Skanda Purana, Page No.9

So the verses are as follows

विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 33 second half

नारदीयं पुराणं च गारुडं वैष्णवं विदुः ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 34 first half

This simply means that the Vishnu Purana, Bhagavata Purana, Narada Purana and Garuda Purana speak of Vishnu.

Please find the screens shot below

विष्णोर्हि वैष्णवे तद्वत् श्वा भागवते तथा । ३३

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 33 second half

ब्रह्मदेव कुलमेव मातङ्गे वैष्णवे विदुः ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 34 1st half

The remaining 4 are categorised as follows

ब्राह्मं पारं ब्राह्मणं द्वे अग्नेराग्नेय मेककम् ।।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 34 second half

Please find the screen shot for this below

ब्राह्मं पारं ब्राह्मणं द्वे अग्नेराग्नेय मेककम् ।। ३४

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 34 second half

It simply means that Brahma and Padma Purana belong to Brahma and Agni Purana belongs to Agni

सवितुर्ब्रह्म कैवर्त एवमष्टादशस्मृतम् ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 35 first half

Please find the screen shot for this below

सवितुर्ब्रह्म कैवर्त एवमष्टादशस्मृतम् ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 35 1st half

It simply means that the Brahma Kaivarta belongs to Surya Devata and this is the way

the 18 Puranas are classified.

There seems to be some truth in giving these Puranas to various Devatas if we observe the Padma Purana we observe the following verse

निःशेषेषु च लोकेषु वाजिरूपेण केशवः
ब्रह्मणस्तु समादेशाद्देवानाहृतवानसौ४७

Translation: At the order of Brahmā, Keshava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

Reference: Padma Purana Srushti Kanda Chapter 1 verse 47

So it is quite possible that Padma Purana initially glorified only Brahma and later other portions may have been added. We also have the following information in Wikipedia regarding Brahma Kaivarta

" Another related text, called Brahmakaivarta Purana, also relatively modern but traced to South India, exists in many versions"

This means that the Brahma Kaivarta is completely different from the Brahma Vaivarta Purana. It is also possible that the authors of this text were unaware of any Purana called Brahma Vaivarta Purana. As per Skanda Purana Brahma Kaivarta Purana is related to the Surya Devata and not Krishna. This is something to be noted.

Now let us look at the categorisation as per the Shankara Samhita of the Skanda Purana

दश शैव पुराणानि सात्त्विकानि विदुर्भुदः ।
अधेयाणि द्विजवरैः तेषाम् धर्मस्तुतव्रजेत् ॥
श्लोक 45, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Translation: The ten Shaiva Puranas are Satwika in nature as known by wise men. The Brahmanas have Shraddha in them and follow the Dharma told in them.

Let us look at 3 screen shots again below with the page number as a whole and then with the specific verses

Translation: The Brahma relates Puranas (Brahma and Padma) are Rajasik, are in fact liked by Vaishyas and heard by them every where.

श्लोक 52, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find the screen shot for this below

अग्नेतु गालसे वैश्य सेव्ये स वैश्व संमते ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 52 1st half

गुणत्रय समापुक्तं आग्नेयं सौरमेव च ।

Translation: The Agni related (Agni Purana) and Surya related (Brahma Kaivarta Purana) are mixed with 3 Gunas.

श्लोक 53, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find 2 screen shots one of the whole page and another of the verse

स्कन्दपुराण-संस्कृतम् — अष्टादशस्कन्ध-२	११
गुणत्रय समापुक्तं आग्नेयं सौरमेव च । तस्मादग्नेयानि विद्यानां पुराणानि द्वितानि हि ॥	५३
वैश्वदेवीं मुनिवेद्याः स्कन्दं सुकन्दमुपसृज्य । सर्वदेवाभ्युपकार्यं पञ्चाशत् सप्तममिहवत् ॥	२५
वायु सप्तकुसारीया द्वितीया सप्तसंहिता । ब्राह्मी तु संहिता पञ्चाशत् तृतीया वैष्णवी मता ॥	२६
पञ्चमी शांकरिकेया सौरी यज्ञो तु संहिता । व्यासो तु पञ्च पञ्चाशत् सप्तमैः सौकर्मैर्बुता ॥	२७
द्वितीया संहिता विद्याः सप्तसप्तसंहिता । त्रिसप्तसंहिता ब्राह्मी पञ्चमिर्देवकीमुख ॥	२८
विद्यामिहशांकरिबुक्ता संवेष्टाप्रामिस्ताया । ब्रह्मी तु सौरी संतुष्टा सप्तसप्तैश्च वैभवा ॥	२९
सप्तसप्तसंहिता स्कन्दं पञ्चाशत् सप्तममिहवत् । सप्तसप्तसप्तैश्च विद्यामिहवत् ॥	३०
तस्मात्संहिता मोक्ता शांकरि वेदसंहिता । त्रिंशत् सप्तसप्तैश्च विद्यामिहवत् ॥	३१
ब्राह्मी त्रिंशत्सप्तैश्च सप्तसप्तैश्च वैभवा । तस्मात्सप्तैश्च विद्यामिहवत् ॥	३२
पूर्वं संवत्सराभ्युदयः द्वितीयस्तथास्तुतः स्मृतः । त्रिंशत्सप्तैश्च विद्यामिहवत् ॥	३३

Skanda Purana verses where the various Samhitas of this Purana are described

गुणत्रय समापुक्तं आग्नेयं सौरमेव च ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 53

53

Now Padma Purana categorisation is as follows

Satvika Puranas:

वैष्णवं नारदीयं च तथा भागवतं शुभम् ।

गारुडं च तथा पाद्मं वाराहं शुभदर्शने ।
सात्विकानि पुराणानि विशेषानि शुभानि वै ॥

Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana are sAttvika(236.18)

Rajasa Puranas:

ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोधत ॥

Brahmanda Purana, Brahmavaiivarta, Markandeya Purana, Bhavishhya Purana, Vamana Purana, Brahma Purana are rAjasika (236.18)

Tamasa Puranas :

मात्स्यं कौर्मं तथा लैङ्गम् शैवं स्कान्दं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोधत ॥

Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana are tAmasika (236.20)

Now please find the comparison table below

Categorisation of Puranas	Padma Purana	Skanda Purana
Sattvika	Vishnu Purana, Naradiya Purana, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana	Shiva Purana, Bhavishya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matsya Purana, Kurma Purana, Vamana Purana and, Brahmanda Purana...
Rajaseka	Brahmanda Purana, Brahmavaiivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana	Brahma Purana, Kurma Purana
Tamaseka	Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana	Vishnu Purana, Bhagavate Purana, Narada Purana and Garuda Purana
Mixed	None	Agni Purana and Brahma vaiivarta Purana

Comparison Table

From this can we not determine that at max, the categorisation of Puranas is simply sectarian in nature, anyone with an ounce of brain will understand this, even what was quoted by the Iskconite from the Khanda version of Skanda Purana is like quoting the opponent in a commentary text, like for example there is an Advaita text and people quote the Buddhist opponent in the Advaita text, it is like stating that the Advaita text supports the Buddhist position, this is how ridiculous the Iskconite's argument is, if however people want to simply find ways to stick blindly to their beliefs they may.

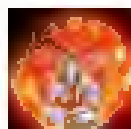
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[Why the verse 16.8 cannot be used against Advaita Vedanta Part 3](#)

NEXT POST

[HAPPY GREGORIAN NEW YEAR TO ALL my READERS](#)

4 THOUGHTS ON *CLARIFICATION ON THE SKANDA PURANA VERSES AND FURTHER INSIGHTS*



विवेकः (Vivēkah)

december 26, 2021 at 5:41 pm

ओन्नमश्शिवाय। 🙏 महोदय।

One should not forget that श्रीमाधवाचार्यः (आचार्य विचारण्यः) has written भाष्यम् on सूत्रसंहिता of स्कान्दमहापुराणम्।

I'm a person who is very much interested in गीताः, I love all the गीताः। अष्टावक्रगीता, श्रीगुरुगीता, ईश्वरगीता, शिवगीता, ऋभुगीता, भगवद्गीता, अवधूतगीता & so on. The अद्वैततत्त्वम् is verily taught in गीताः।

What I feel is that mahodaya, the श्रीगुरुगीता isn't present in the version of स्कान्दमहापुराणम् where it is divided into स्रष्टी, but I presume that it'd be present in the version which is divided into संहिता।

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Daepak

January 14, 2022 at 11:03 am

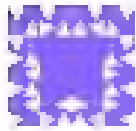
Apparently, there's another classification like this in the Garuda purana which places Padma itself into the category of Rajasa Purana.

[https://www.getwisdom.in/index.php?](https://www.getwisdom.in/index.php?mdf=D&flg=N&pmd=W&vip=puran+ang&puran=17+Garud&sec=0&chap=1&cod=eagle&pn=810&act=go&bn1=chap&bn=page)

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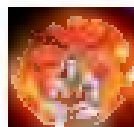
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January 14, 2022 at 5:37 am

Yes

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विवेकः (Vivēkah)

January 15, 2022 at 11:48 am

ओन्नमश्शिवाय। 🙏

I'm aware of this & Unlike other set of vaidikah (वैदिकाः means only Śaṅkarācārya followers & others who are शिवकेशवाभेदवादिनः) I tend to accept the divisions of पुराणानि based on त्रिगुणाः। Why only पुराणानि everything INCLUDING वेदः। Yes actually वेदः is both निर्गुणः & सगुणः, वेदः is निर्गुणः as आत्मा & वेदः is सगुणः in the form of श्रुतिः (प्रकृतिः) hence possess गुणाः। I have given very clear description as to why should we inculcate this idea of ascribing पुराणानि based on त्रिगुणाः।

But they are all relative! When one say that वैष्णवपुराणानि are तमो-गुण पुराणानि, it means that, it's w.r.t. the स्कन्दपुराणम् they're तमो-गुण पुराणानि। Similarly, same पुराणानि can be both रजः & सतिः but in a completely different frames. W.r.t. padma,

the शैवपुराणानि are तमो-गुणः nothing wrong in this, it's just like वैष्णवपुराणानि are तमो-गुण पुराणानि according स्कान्दपुराणम्। Something with तमो-गुणः isn't wrong or bad! It does teaches truth! These पुराणानि has to do with अधिकारभेदः। Here गुणः isn't to be understood as a quality.

But fake people who are non devotees (everyone who have disparaged शैवपुराणानि) are wrong. This blogger has done a good job mentioning the verses from the स्कान्दपुराणम्। Certain संहिताः portions aren't readily to Google.

Those who disparage शैवपुराणानि baselessly should think what is actually गुणः mean & why they have been described differently in different places in पुराणानि। To support one's notion one shouldn't demean other पुराणानि. As we saw/knew all these अष्टादशपुराणानि are the अङ्गानि of विष्णुः as is mentioned in पद्मपुराणम्। So why should one demean certain set of पुराणानि। The तमो-गुणः actually lies intrinsically in showing/perceiving the hierarchy between शिवः-विष्णुः (they're forms of same परम्ब्रह्म), one should understand what is actually mentioned in पुराणानि properly. And it's तमः in assuming that certain form (सगुणः) is permanent.

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